

Thomas Crisp's 12
ENVY DETECTED
AND
FOLLY MANIFESTED
Herein, and the Addition following by R.R.
BEING AN
ANSWER

To his BOOK Entitled,
The FOURTH PART of *Babel's*, &c

Prov. 27. 22. *Though thou should bray a Fool in a Mortar among Wheat with a Pestil, yet will not his foolishness depart from him.*

Verse 4. *Wrath is cruel, and Anger is outrageous; but who is able to stand against Envy?*

Psalms 11. 2. *Lo, the wicked bend their Bow, they make ready their Arrow upon their string, that they may privily shoot at the upright in heart.*

But, *Behold the Eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their Soul from Death, and to keep them alive in Famine.*

By one that according to his measure prays for the peace of Jerusalem and prosperity of Sion, which God is making the beauty of Holiness, and praise of the whole Earth, notwithstanding the Rage of all her Enemies, and fury of her Adversaries.

By J. F. Junior.

London, Printed for Benjamin Clark in George-Yard in Lombard-street, Bookseller, 1682.

Chambers's

NAVY DELECTED

AND

OLLY MANIFESTED

Being and the Address following by

ALING AN

ANSWER

THE FOURTH PART OF

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

Thomas Crisp's *Envy Detected and
Folly Manifested herein, and the
Addition following by R. R. being
an Answer to his Book, Entituled,
The Fourth Part of Babel's, &c.*

UPon the 20th of the First Month, 1687. I received from *Thomas Crisp's* hand a Book entitled, *The Fourth Part of Babel's Builders, &c.* which he told me I was concerned in, which upon perusal I find my name, or the Letters for it is mentioned near thirty times. And I therein termed and charged by him several times to be a *false Witness*, and with *grand falsehood* and called *Inquisition Officer*, and such like. All which Reproaches I might and willingly could bear, and forbear thus to mention, and Rejoyce that the Lord hath counted me worthy to be of that little number or Remnant, which are Reproached for the name of Christ, knowing that the Spirit of Glory and of God resteth upon such. And they and I have indeed cause to rejoyce, &c. as Christ Exhorted; it being *falsely spoken*—though this was of old the Lot or portion of several of God's Servants, and also of his People: for remember *David* said, *Psal. 102. 8. Mine Enemies Reproach me all the day, and they that are mad against me, are Sworn against me.* And did not *Rahshabeh* reproach *Israel* in daies past, and yet said, *The Lord said to me, go up against this Land and destroy it.* And for my part I shall leave it (to the manifestation of God's Spirit in every ones heart thereby to judge whether or no the same Spirit that led *Rahshabeh*

(so to *Reproach Israel and the living God*) hath not entred *Thomas Crisp* and his Adherents and Abettors; though they may as *Rabshakeb* say (or pretend its the Lord and its his Cause they stand for, and its his Rule and Government in the Conscience they would Exalt; but blessed be God in and by the blessed and divine Light of Christ Jesus (which a Remnant was first turned to, in which they have believed and have fellowship with God and one another) they clearly see, that its not his Government, viz. *Christ's*, &c. that they would Exalt, (notwithstanding their pretences) but the Rule and Government of him, who Rules in the Hearts of the Children of Disobedience, whole unfruitful **Works of Darkness** they are bringing forth, though they Nick-name them; and would put off their corrupt dross for pure Gold, gilding it over with a few fair words and fine Speeches, by which they would delude and deceive the hearts of the simple; but blessed be God who hath so preserved a Remnant in his fear, that from him they have receiv'd Wisdom, and thereby are taught, not to buy, or receive though offered any of these mens corrupt Wares and false Doctrines; and I believe the time hastens, in which they like their Brethren of old shall (because no man buyeth her Merchandize any more) weep and mourn over their Mother **Mystery Babylon**, the Mother of Harlots and abominations of the Earth, that had as fair pretences, and as gilded a Cup, and as highly contented of her Seat, as *T.C.* and his Company are of theirs; and if they Repent not, I question not, but they shall as surely be Judged, plagued and tormented as she was: For strong is the Lord that Judgeth her.

Now the Paper out of which he Collects what he takes occasion, to charge me with *falsehood* and being a *false Witness*, and draws his Conclusion from: that I am not a Minister of Christ, is a Paper which I had set down his Doctrine in, and to that had as in that which was Printed in *S. Crisp's* Book set my name, as a Witness, in which Paper was these words he so charges upon me, and mentions so often in his Book. I therefore thought meet here to set down a Copy of it, which he calls in his 18 page, *J. F's Bull of Excommunication against me*, but why

why he calls it *J. F.*'s he hath not told. It is as followeth,
Viz.

Several years since as it doth and may appear by our
 Monthly-Meeting Book, Thomas Crisp and his Wife in the
 tender Love of God were visited by Friends (in order to
 bring them unto a Sence of the Evil they had done in being
 Married by a Priest, for which there is no president nor Exam-
 ple in the holy Scriptures of Truth,) for about * 7 Months, and
 his Wife did give in a paper into Friends, wherein she Con-
 demns that practise or thing, and the Spirit that led her
 thereunto, &c. But her Husband did not come so far, as to
 Condemn it; notwithstanding Friends visits from time to time
 when they were all Clear, left visiting of him, and he remained,
 and hath and doth unto this day, a man out of the Unity of
 Friends whose Unity and fellowship stands in that Eternal
 Spirit which leads all them that are faithfull there-
 unto to be all of one mind and to speak the same thing, and
 by the same Spirit a remnant are joyned together in the same
 mind and in the same Judgment among whom there is no divi-
 sion, and these with the one mind and mouth glorify God, and
 Serve him, even the father of our Lord Jesus Christ with one
 mind and one accord, &c. And have no Unity with Thomas
 Crisp nor his Doctrine which is as followeth. The 8th of the
 9 month. 1681.

Thomas Crisp said that he had lately payed Tythes, and
 that the Spirit of God did or might allow him to pay Tythes or
 Marry by a Priest. And that by the same Spirit of God ano-
 ther might be required not to pay them, or not do the same
 things.

This Thomas Crisp spoke, the day and year abovesaid.
 And Consented to have it Writt and printed and took a Copy
 of the aforesaid words: Witnesses

John Fells, Junior.

And now I shall take some notice what T. C. saith in his
 4th part of Babels, &c. pag. 19. which is as followeth, And
 I. F. hath falsely asserted that T. C. did Evil, in that pro-
 ceed of his Marriage, also he says for which there is no Exam-
 ple in the holy Scriptures for there is president and Command
 in Scripture for what T. C. did.

Answer

Answer Observe the words of that paper which he calls mine, are as followeth T. C. and his Wife, in the tender Love of God, was visited by Friends (in order to bring them to a Sence of the Evil they had done in being Married by a Priest whom he had dilown'd, &c. now T. C. a few lines after in the same 19. page saith, viz. *Altho it is commonly said Married by Friends, but more properly before them; so was ours before the Priest, but not by him.* *Answer*, How then hath, I. F. falsely Asserted, who said Friends visited him? viz. T. C. in order to bring him to a Sence of the Evil he had done in being married by a Priest; and if this was a false Assertion, and what thou did there be president and Command in Scripture for; why did thy Wife Condemn it? &c. and thou in the 18. page dividingly calls paying Tythes and Marrying by Priests black Sins, and in the 19. page sayest it was thy principle, viz. to Marry by a Priest, or Pay Tythes, and in the same page thou sayest thou was not Married by a Priest. *Answer*, Then not according to thy Principle, and what man of Reason or understanding thinkest will Regard such a man that is not true to his own principle, what grand Hypocrisy Contradiction and Babilonish Confusion is this to say its thy Principle to pay Tythes; and in the same page say, *It was in requital of a kindness readily and freely granted by the Person to my self and another Concerned, and not as Tythes,* &c. and yet say thou hast lately paid Tythes. * And yet behold he is an Abettor, of the true Christian Quakers cause, falsely so called. But come Thomas, shew me where J. F.'s false Assertion is, and what Chapter or verse in the Scripture there is either president or command for being Married by a priest; and then I. F. will confess he hath asserted falsely concerning thee in this thing, but I Conclude thy eyes will sink in their holes before thou find that place though it be thy principle. Again, in the said 19. pag. you sayst I Condescended to take my Wife in the presence of a Priest [what need of such a Condescension if there be president and Command in Scripture for what thou didst] and Acquainted him that I did it not on any point of Religion but to Answer the Law. *Answer*, What is there no point of Religion in it, and yet president and Command in

* Note, The Act of Parliament which lays so much upon a House in the new Buildings, per l. as the House is rated at for the Parish Priest calls that rate Tythes.

Scripture for it as thou sayst; but I affirm, Marriage is an Ordinance of God and Instituted by him in Paradise. Well *Thomas*, But if there was such a care upon thee, to Answer the Law, let's examine how thou hast Answered that? seeing in pag. 15. Thou sayst, *It's a wonder to me when I Consider how many have been Encouraged to deny or refuse Submission to Authority, on pretence of Conscience—* Again, *But for being Subject to the Magistrate for Conscience sake, that is accounted Submitting to the Pope* [I think to speake more to this wicked and false Assertion.]

Answer, But doth not the Authority, Magistrates and Law, require more a great deal to be done, by Persons that joyn in Matrimony or Marriage than thou Relates thou didst Read the form of the Solemnization of Marriage in the Common Prayer Book, which all Priest's in Orders are obliged and bound by the Acts of Uniformity to do, and upon failure to be deprived of their Benefice *ipso facto* as it dead; for the Common Prayer herein well and reasonably provides, that the Banes should be Asked or Published three several times in their Assemblies or Church (so call'd) that no Person might be deprived of their Children, &c. without their knowledge. And are they not to give their Troth, one to the other? and say thereto *I plight my Troth*. And yet saith the Man *should give unto the Woman a Ring, laying the same upon the Book with the Colomed Dutys to the Priest and Clerk, and the Priest taking the Ring, shall deliver it to the Man, to put upon the fourth finger of the womans left hand. And the man holding the Ring there and taught by the Priest shall say, With this Ring I thee Wedd, with my Body I thee Worship, and with my Worldly Goods I thee Endow, &c.* Now Consider how T. C. hath Answered the Law and who they are that now may be Wondered at, and that are Guilty of Idolatry, &c. Now if T. C. hath not thus done how he hath Answered the Law, been Submissive and Subject to Authority, let the unprejudiced Judge. * And I desire all tender hearted

what I said to him at his House about it, and what he then Answer'd; and this I would add. It seems he is not only against going before the Women to lay his Intention, but the men also, and is neither for laying his Intention of Marriage before either of them, neither once nor twice, but for doing it clandestinely.

* Note, And let W. R. F. B. L. K. and you that Abetts this man and his work, consider if it was thus practised by Friends in the beginning, or since this, to Marry, and have a Ring, &c. a Priest, which let T. C. if he will or can deny he had; only I would desire him to remember

Friends,

Friends, to whose hands these may come, to consider whether this be as it was in the beginning (of Friends) what did they get a Priest and three or four of their Acquaintance, under pretence of Answering the Law and take one another before them as *T. C.* page 19. of Babels, &c. saith he did, certainly nay, or did they declare their Intentions first to the People of God, and then take one another before a Meeting with the Consent of Parents or Relations concerned, I hope they in whom any tenderness is, and whose understandings are not wholly darkened, will see what Spirit this busie and great Abettor of the Cause of *W. R. J. W.* and such like is led by, who so highly commends the *Charity and Christian condescension of the Priest*, that he saith in his Book page 19. *its to much, there to Insert.* But he shews little, nay no Charity but abundance of Enmity, when he most wickedly, falsely, and maliciously saith, *That for being Subject to the Magistrate for Conscience sake is accounted (by Friends) Submitting to the Pope*, much may be said hereto, to shew his great Enmity and falshood, and how he would hereby Stir up and Incense, the Magistrate against us especially at this time when our Friends in the City of *Bristol* and elsewhere lye under hard and grievous Sufferings, but let this Serve to give a Relish of the mans Spirit and who it is setts him to Work, &c. whose present loose principle never will lead him to lose any thing for Christ's sake, and the Gospel.

But page 19, 20. *T. C.* saith, *But it is observable, that about the time that J. F. published this against me Ellis Hookes was dead (the Clark of the Marriages) and had left a considerable Estate; and 'tis said, much of it was gained by Fees and Gratuities about Marriages, which was more gain to him than to several Priests in London put together. This so profitable an Office (as is thought) J. F. wanting or coveting, might be glad of this opportunity to gain the favour of G. F. &c. Also to make others be afraid of being so Exposed:*

posed: if they should let others have the profits of their * Thomas
Marriage Certificates, &c. * Crisp seeing
thou hast
brought Ellis

Hooks's name in publick Print, who is dead, and cannot now Answer for himself to thy Calumniating and Slandering Tongue; and thou sayst, That E. Hooks left a considerable Estate, and it's said much of it was gained by Fees, and Gratuities about Marriages; and then saith, Which was more gain to him than to several Priests in London put together. I do charge T. Crisp to mention and bring forth their Names in publick Print, that hath said this of Ellis Hooks, and prove that he hath gotten his considerable Estate that he left behind him by Fees and Gratuities about Marriages, and now T. C. is positive, when he saith which, was more gain to him than several Priests in London put together. This I charge him again to prove, if he can, concerning E. H. But let this foul mouth'd Buse body T. C. ask E. H's Brother the Councellor, if his Father did not give him an Estate; besides, it's known to the Friends of Truth in this City, that E. H. was a Stationer, and by his Industry in that Employ, gained "a considerable part of his Estate; and other lawful and considerable Employs he had which augmented his Estate But T. C's Envy against Truth and its Children is so large, and he in it so restless, that therein he abuses and belies both the Living and the Dead.

Answer, What an Observable matter this is, that Ellis Hooks was dead, the Clark of the Marriages at this time and left a Considerable Estate. What then, why, Thomas Crisp thereby hath gotten an opportunity out of the abundance of his malicious heart to vent some of his Envious thoughts and malicious words against J. Feild and says (if he may be believed) much (viz of E. H. Estate) was gained by fees and gratuities as its said, this is like his Brother W. R. whose Example he herein follows who often saith if report be true: But saith T. C. This so profitable an Office, as (its thought) J. F. wanting, or Coveting, might be glad of this opportunity, to gain the favour of G. F. &c.

Answer. As its thought, Aye, but had T. C. or any of his Abettors or Informers so said I should have told them it was a palpable untruth and base thought, as its both a base and unworthy Action of T. Crisp thus publickly to defame and Scandalize me in print, upon an Evil thought, this is not like the Spirit of Christ but I can Expect no better of him, that may well be compared to a raging wave of the Sea casting up mire and dirt. But blessed be God J. F. hath through the Lord's blessing, and his Endeavour that whereby he hath hitherto, honestly provided for himself and his Family, without either Covering or receiving that which is anothers by griping or over-

reaching any man and can say with the Apostle his own hands have ministered to his necessity, and he hath not been chargeable unto any. And hopes he shall unto the End of his dayes, through the Assistance of the Lord and by his grace manifest himself to be an honest man, though not so rich as *T. C.* that writes thus maliciously against him, for whom his prayer is and shall be (if it be the Lords will, that he and such as he) may come to see the Evil Work he is about and Repent of it before it be to late.

T. C. page 18 deridingly saith, *As for those black sins (of paying Tythes and marrying by Priests) so often charged on T. C. by S. C. and his Confederates (on which J. F. hath grounded his Bull of Excommunication against me) and say they have no Unity with me.*

Answer, I desire the Bull of Excommunication as he Scoffingly, and maliciously calls that paper may by the Christian and unprejudiced Reader, be well pertused to See if they can find that any thing therein deserves, such a Scornfull name, for he is not therein Curs'd, that being wholly Contrary to the Doctrine of Christ and his Apostles, and is for ever utterly disowned by us, (the true Christians called *Quakers*.) What, *Thomas*, must wee say we do own Persons, that are not of us, and have Unity with them that thou gives, this frightful terme of *Bull of Excommunication* to that Innocent paper, that I believe and am fully Satisfied was writt and given forth to manifest, and tell others, that knew thee not so well as thy Neighbours do, what thou art, and what thy practice hath been, for peradventure, they might think thee by thy fair words to be that, thou art not, and is it not pity but such should be better informed. Well, *Thomas*, my desire is thou mayst Repent of **these black Sins** of Envy and Falshood, and not encourage others to do the same, lest thou become guilty of their Sins also.

Here followeth a short Collection of some of *Thomas Crisp's* many Falshoods or Untruths, with short Notes thereupon to *shew his Envy and detest his Folly* in using my name so often, &c. and repeating some Sentences of mine (relating to Friends Unity, and being of one mind and

judg-

judgment, &c.) in all which he leaves out the material words, as apparently as if a wicked Atheist should say he would prove from the *Psalms* words, *Psal. 14. & 1.* That he said, *There is no God*; he should leave out these words, *viz. (The Fool hath said in his heart there is)* after this manner hath this unfair Adversary dealt with me, as I with the Lord's help shall shew.

In the 20 p. And for J. F. to say their Unity stands in the Eternal Spirit, it is false, saith T. C.

Note, But who, *Thomas*, dost think will believe thee, for my part I shall not, neither take thy word herein who art so Hypocritical and unfaithful, as to act contrary to thy own principle (as I have before shewed.) And I do affirm that our (and all faithful Friends and true Christians) Unity and Fellowship, does stand in the Eternal Spirit of God, and that it is grand falshood and untruth in thee to say otherwise.

P. 18. T. C. saith, *As for those black sins (of paying Tythes and Marrying by Priests, so often charged on T. C. by S. C. and his Confederates (on which J. F. hath grounded his Bull of Excommunication against me.) And say they have no Unity with me.*

Note, Why, *Thomas*, dost thou say thou hast Unity with us that thou art so Angry at that Paper thou callest my Bull, as to use my Name seven times in a page, and more than fourtimes seven in thy three Sheets and half of *Babel*, &c. because that paper saith thou, remainest a man out of the Unity of Friends, &c. Prethee *Thomas* is this a breach of that Revealed will of God thou speakest of, p. 12. to say, thou remainest a man out of the Unity of Friends, that thou art so Angry, to term and compare me to an *Inquisition Officer*. This is not the way to convince me, that the Spirit of Christ in the Heart moves thee thus to write, or rather scribble against me and Friends, whatever thy Conceits are of promoting and contending for the Rule of the Gospel of the Spirit of Christ in the heart.

* And my desire is that I and all tender-hearted honest Friends may never know the Rule nor Government of that Spirit thou art led and instigated by; thus to vent thy malicious words, prating like some of old against the Truth.

* I suppose
you may know
whose Phrases
these are.

And in the 19 page T. C. saith, *And on other discourse with J. F. the next day perceiving he intended to publish it, did say he might do it——therefore consented to his writing those words.*

Note, Yes, Thomas, and to the Printing of them too (thou consented) otherwise, for all what thou sayst, thou perceived (I Intended) it had never been Printed, as it was. And I question not but thou and P. E. then in company with thee, knows and may remember, that thou said (vauntingly) it would cover or hide but a little spot of the Beast, &c. and took a Copy of it with thee.

And in the 21 page T. C. saith, *If you were in the Eternal Spirit as J. F. falsely says, your Unity would not stand in forms and Ceremonies and Orders.*

Note, Prethee, Thomas, who ever said, it did: sure it was not J. F. that hath been so often termed false Witness, &c. for saying it was in the Eternal Spirit; don't quarrel and fight thus with thy own Shadow or fancy, who in thy **Babylonish** Spirit, would insinuate as if Friends Unity were in Ceremonies and Orders, which we deny, though we own the order of the Gospel and Law of Life, and what are the products of the Spirit of Truth, and that which it leads into and tends to virtue and good Report, and to the Testifying against vice and looseness, and that which would bring an ill Report (though thou mayst scoffingly call them G. F's Orders and Laws, &c.) and though to our grief some, (who for want of keeping in the holy fear of God, and a diligent waiting upon him in lowliness of mind, therein to be guided by his Wisdom and Counsel) have not so practised them as they ought, which hath been as a Feast to thee, and such as thee; and a grief to the tender and upright hearted; yet this doth not prove those wholsom Instructions of Friends, (which thou scoffingly calls Order) bad.

T. C. in the 2 page, saith, *The Apostles said, who have not the Spirit of Christ, are not his; therefore no wonder that they give such black names, to them who cannot give up all their Faith and Consciences to their Womens Meetings, hereby it is——proved that G. F's, &c. Universal Spirit is not that of Christ and the Apostles, and Ancient Friends*
——there

— *therefore not the same, but a private Spirit or Part, which adore him and his Laws, as S. E. and C. T. have done.*

Note, T. C's wicked and ungodly Insinuation as if Friends required people to give up *all their Faith* and Consciences, to Womens Meetings, which is as much as if he said, Friends required persons to have no Faith in Christ, nor no Conscience to deal justly, &c. for if they must give up *all* to them, they leave none for any thing else, let the Reader now judge whether T. C. hath the Spirit of Christ, or is excited thereby thus to write, yea or nay; that thus insinuates, for though I believe Christ is served in the Womens Meetings; and that they are according to his mind; yet I don't place *All* my Faith and Conscience in them; neither doth this prove that G. F. &c. Universal Spirit (by which I take him to mean that Universal Spirit G. F. and Friends bear Testimony of and direct unto) is not the Spirit of Christ, the Apostles and Ancient Friends, but a private Spirit which adore him and his Laws, for I charge it upon T. C. as a grand untruth or a Lye. For T. C. to say S. E. and C. T. have ador'd or worship'd C. F. or his Laws; for I affirm all true and Spiritual Worship (which is the Worship we own) is only due unto God and Christ, and is performed in the Holy Spirit.

T. C. in the 10th page, saith, That G. F. &c. *will not admit that any have the least measure of the Spirit that submit to his Laws.*

Note, This is another of his untruths or Lies, for it is well known he hath often testified unto the Universality of the Grace and Spirit of God, and hath said with the Apostle that the manifestation of the Spirit is given to every man to profit withal.

In the 11th page, T. C. saith, *Whereby it is manifest what high Esteem and great Authority you Ascribe to your Orders; that the bare obeying them, can Acquit in Gods sight.*

Note, This is another of T. C's great and palpable untruths or Lyes and Thomas prove if thou canst that any owned by us so high Esteem, and ascribed such great Authority to those Good, Orders and wholesome Instructions given by the Spirit of the Lord through his Servants concerning the outward Conversation and performance of things

things amongst the People of God; which thou in division commonly calls *G. F. orders, &c.* For we are of the Apostles mind that some may retain the form of Godliness, and be out of, and Enemies to the power thereof and such never were, nor are owned by the Lord God nor his faithful people, for Hypocrisy was and is an Abomination unto the Lord. And a blind Sacrifice was neither under Law nor Gospel owned by him, And they that have the form of Godliness, and are out of the power and Enemies to it, are not acquitted in Gods sight for being in the form, neither can they that are Born of God, have Unity with them, that have the form of Godliness, and are out of the power thereof though we say its possible, as it was in the Apostles days, that some may have the outward form of Godliness, to wit, a profession of the Light, Grace, Spirit and Power of God, and yet be out of and Enemies to the same, but we know and therefore say, that they that walk in the Light, Spirit, Grace and power of God, the same gives them a good understanding and accordingly leads them, in their Doctrine, life and Conversation, into a sound Christian form and order, for as the Apostle said, *God is the God of order and not of Confusion, in all the Churches of the Saints.*

Page 20 T. C. saith, *And for J. F. to say their Unity stands in the Eternal Spirit it is false; for it is manifest to be in forms and needles Ceremonies: for such as Conform and preach them up, have been, and are guilty of shameful Miscarriages, and yet they are Suffered to continue as Preachers and no Judgment or Excommunication against them as out of Unity, and they have received what they have given and spent on them of others Estates, and not from the Universal Spirit of God.*

Note, This I Charge upon T. C. as a grand and fivefold untruth or Lye until he proves it, which I am well Satisfied he never can, though he would by this and such like ungodly unchristian, and abominable falshood, begett jealousies in the mind of some against them that God hath raised up to publish his Truth, and that freely give up to spend and be spent in the Service of it and seek not any earthly thing, but the glory of God and Exaltation of his Truth

according to their several measures and gifts and have a Testimony from God in their hearts against that lying Spirit that hath entred him and his Abettors which if he and they Repent not of, the plagues and Judgments of the Lords will certainly be their portion, to all Eternity for no Lyar can enter the Kingdom of God. For the Lake that burns with Fire and Brimstone, which is the second Death, is their portion. Oh! that God may (if it be his Will) give T.C. and them a Heart to Repent before it's too late.

In T. C's Postscript he saith, *Also that grand falsehood of J. Feild's asserted in his Bull of disowning me, &c.*

Note, Disowning thee for my part, I have known thee some years, But never knew thou wast owned by Friends, or the People called Quakers, or was one of them; for I never so looked upon thee I am sure. T. C. also in his Postscript speaks concerning the use of the word Company. And saith, Although the same used by G. F. J. Feild, S. Eccles, &c. are Guilty of.

Note, J. Feild denyeth that there is any such word, viz. as (Company) in that he writ. And charges it upon thee among the many untruths that thou hast writ concerning him and Friends, some (and but some) of which he hath here set down.

I shall now say little more to this *Babel* Builder but set down the words of the paper (which he calls mine) and hath help't to fill his book with, (which he committed) and shew how he hath perverted them, to make them speak to his mind and *Answer* his corrupt end and vain Conceit, the words he left out are these *viz.* [Which leads all them that are faithful thereunto to be.]

Now Read what he hath so often mentioned with these words to them as they were in that paper. And it thus. Friends unity and fellowship stands in that Eternal Spirit *which leads all them that are faithful thereunto to be all of one mind and to speake the same thing, and by the same Spirit a remnant, are Joyned together in the same mind and in the same Judgment among whom there is no Division, and these with the one mind and mouth, glorify God, and serve him even the Father of our*

our Lord Jesus Christ with one mind and one accord &c. Pray now where's **John Feilds** false Assertion, or grand falshood. For **J. F.** never said **T. C. W. R.** and **J. W.** &c. were of one mind, for **J. S.** and **J. W.** says, **The payment of Tythes as at this day is Antichristian:** but **T. C.** saith *Its his Principle to pay Tythes and Murry by a Priest,* and hath practiced accordingly, in paying Tythes, &c. Now if **J. F.** had said these were of one mind and Judgment and spake the same thing, **T. C.** might well have termed it false or a grand falshood. Neither did **J. F.** say that those that are not faithful to the Spirit of God were of one mind. And **J. F.** would not have **T. C.** say the Spirit of God is not at unity with it self; nor that them that are led thereby not at Unity one with another; least he thereby Contracts more guilt upon his Soul, and affirms that which he may (as for his other unfruitful words and works of darkness) have full sore Cause to Repent of.

So God who is large in his mercy and Infinite in his kindness (if it be his will) give him a heart to Repent of these his evil works, before he goes hence no more to be seen of man that they may not follow him and that these Sins (may not in that dreadful day, wherein God will Judge the Secrets of all hearts by Jesus Christ according to his Gospel, and reward every man according to his deeds) be such a weight upon him, that will Sink him into the lake of endless misery, and Horrible pit out of which there is no Redemption, for God who knows how to deliver the Righteous out of Temptation, knows how to Reserve the wicked to the day of Judgement.

Thomas Crisp. *I am thy Friend who can and do (as I have learnt of Christ) freely forgive thee all thy hard speeches and false sayings concerning me.*

Lodnon, at the Bull and Mouth, the 22 of the 1st month 1681.

John Feilds, Jun.

Postscript.

Postscript.

THere is one thing or two more that I before omitted and passed by as I have many other malicious words and falshoods of T. Crisp's for had I made a Catalogue of them all, I am perswaded they would have doubled if not trebled his pretended, 12 falshoods set down in his Postscript of the 4 part of Babels, &c.

In his 16 and 17 page T. G. saith, *But one Reason wherefore I paid: (that sooften mentioned) as Tythes, was as a Witnes that I was not taught my fear by the Precepts of G. F. &c. nor receive his traditions for Doctrines, and that I had not Sacrificed all my faith Conscience and Judgment to his Orders, your Idol to Worship, that as too many both small and great do. — but as a Testimony against your Impositions, &c.*

Answer. Is not this an ungodly Insinuation as if all faithful Friends that refuse to pay Tythes (being so perswaded of God in their Consciences, and not from any outward Law or order) and therefore in the Lords will suffer the Spoyle of their Goods and Imprisonment of their Bodies in Nasty Goals separate from their tender Wiues Children and families, where many have ended their days in peace with God in their Christian Testimony against that great oppression of Tythes, had Sacrificed all their faith, Conscience and Judgement (to that T. C. scoffingly calls) G. F's orders, and that these are Friends Idol and they Worship them, Oh! the Lord rebuke thee thou lying Spirit read 120 Psal. 3, 4. verse. And prove T. Crisp if thou canst any, of the many both small and great that so do, viz. Worship G. F. Orders which thou Ishmaelite like calls Friends Idol, or otherwise Repent of (and as publicly confess Acknowledge and Condemn thy Envy falshood and notoriously wicked Insinuation as thou hast published it, for we Absolutely deny and disown all Idols and worship to any Creature, or Created thing or outward order whatsoever, and have and do teach and profess all true and Spiritual Worship which is that we own, is due only

unto, God and Christ and performed in the holy Spirit. Yet we *Answer* the Apostles Exhortation, and honour all men in the Lord and know them that Labour among us, and are over us in the Lord and admonish us, and do esteem them very highly in Love for their Work sake. Accounting the Elders that Rule well, worthy of double honour, especially they that Labour in the Word and Doctrine, and against such shall not receive thy lying accusation, being Perswaded (though they be accounted by thee and such as thee, as the Apostles were by some *viz.* deceivers) yet they are true, and men that have hazarded their lives for the Gospel and Testimony of Jesus and have been in wants, in fastings, in jeopardy, and perills by false Brethren and many wayes, whom God (blessed be his great and glorious name and holy power) hath hitherto preserved and will unto the end, I firmly believe and Crown them with life and dominion and they shall (as many do) shine in the firmament of his power for ever and evermore notwithstanding the Rage and Enmity of T. C. and such as he, when (they if they Repent not,) for paine shall know their tongues, for God will certainly Judge thee for these wicked and hard speeches, as in Rev. 16. 11.

But T. C's heart is so filled with Enmity against G. F. &c. that out of the aboundance thereof in his three sheets and half he hath dotingly mentioned G. F's name or the letters of it 134 times, and often speaks Scoffingly and maliciously against G. F's Orders &c. (as he calls them) but gives no Catalogue thereof, (though so highly offended at them) that others may Judge of them; only in his 16. page T. C. saith when any doth or denyeth any thing, not from Inward Con- viction, but because, G. F. &c. so order, or it is the Cu- stom or practice of Friends: such, I call your orders, and do know there be too many such.

Answer But this is no proof to me, for thou that hast be- lyed me and others, I am perswaded follows the same trade or practice here, and I therefore Charge it upon thee among the rest as a designed and premeditated untruth, or lye, til thou proves it by shewing who they are that so do, and what those orders are

And

And in the 12 page T. C. saith *I Judge not nor Condemn any person for their Judgment and practice, that differs from me, that is not breach, of the Revealed will of God, and have often Certified as much.*

Ans. well Thomas if this be thy Principle I desire thee to shew and prove out of that Revealed will of God, what I (or Friends) ever writ, published, declared, or Exhorted to, that is a breach of that Revealed will of God, that thou hast so Judged me (and them) as a false Witness and an Assertor of grand falsehood and an *Inquisition Officer, &c.* And till you so do, I Charge thee with grand falsehood and an Assertor thereof, also with the breach of thy owne Doctrine which is grand Hypocrisy, and babilonish Confusion. Also prove that thy four Babels are according to the Revealed will of God.

T. C. page 12. says R. R. is as one that has nothing to do but pick reasons, because I shewed him G. F. &c. their 12 reasons for disowning *Barbados Paper*; And though he says there's never a good one, yet he proves not the badness of any one, but only affirms, they are so; as if his authority, solely might stand for all reason (or rather withstand it and truth too) and all must pin their faith on his sleeve, notwithstanding all reasons to the contrary being wiser in his own foolish conceit than seven wise men with all the reasons they shall be able to render. And what should one say to such an unreasonable conceited furious Spirit (that seems to say, what have I to do with reason or Truth or peace, or thou either) but get thee behind me. Yet to shew the simple, whom he says he would undeceive, how good they are, compared with his, because things are clearer by their opposites, and because he disproves not, but only compares and says there is a clearer disowning than those reasons, so to make a ly. I shall pick a few of his or rather top the best of his basket, as he thinks belike, after the Example of such cheats; to shew the difference, that the simple may see they are so bad that they cannot be eaten like the figs the prophet saw; as the other are very good, as they are found to be to such as have not lost their savour. And he shall bee content with

First Part Title Page.

Jer. 24.

Fourth Part,
p. 1.

his sense, for brevities sake, and not ty us to his form in his many turnings windings and wriglings though he unjustly grumbles at *S. C.* for it, taking his sense not very words. For he is more exact for words than matter, making them principles. Therefore *T. C.*'s reason that there's not one good one in all *G. F.* &c. Their reasons are first, because *T. C.* affirms it. And to prove that, he affirms that they are not good, because there might be a better, not a clear disowning because there might be a clearer. He affirms it. And to prove that, he affirms that an affirmation is clearer than all reasons, be they never so many and cogent, to make his own prefer'd before reasons. And because I lay not so too, he calls me lyer, and other disgraceful terms, as he would make them seem, though elsewhere he confesses them an honour. And to confirm that, he implies, for I take not his Very many words, but his matter and sense, though he takes my words without my sense, and wrests them, as if he were senseless, bewitched or foolish at best, and he seems to argue as if all the Apostles reasons in that large letter were not a clear disowning their following false Apostles and disowning him, because he called them Brethren and Churches, &c. Would not such an Apostate, turn against the true Apostles, and following the false, and holding up those that hold the Doctrine of *Balaam*, and of the *Nicolaitans* or *Libertins*, have reasoned thus against the true Apostles in that day. And would not the true Apostles be so reasoned against if they were in this day? But if the Apostle *Paul* had been of his minde, principle, or principles if he will have it, viz. against reasons; he would not have taken so much pains to have given so many reasons in a large letter writ with his own hand. But he was neither against good reasons, nor against good orders; for he compares Church-Government to household-Government, or stewardship. And in that science tis a Maxim or rule. That evils detected and only rejected, and only reprov'd, and not disprov'd do hurt. And they cannot be disprov'd without reasons against them. And because *T. C.*'s have been not only detected and rejected, but reprov'd and also disprov'd by reasons; therefore he turns against reasons; and

Gal. 6. 12.

Tit. 1. 7.

me as picking them, and turns to affirming it a freſh with
 out reason againſt me, page 12 after he has denyed he had
 done it to S. C. page 1. only holding againſt me that a
 bare reprooſ is clearer diſowning than reaſons, with his
 reaſon aforeſaid, falſely ſo called, indeed fallacyes, that is
 lyes in plaine Engliſh, differing only in form from his other
 confuſions and contradictions and wreſtings of my words.
 As like Papiſts, he makes Papiſts, as if like were the
 ſame, Churches he makes a Church; and the
 univerſal Spirit; the error of that one Church. That
 which is of god, he confounds with the perſon that is turn-
 ed from it, and that of the beaſt with the perſon turned
 to it. Promise that is, of his party, he makes his own
 promiſe, to make up a ly. My words [Any of our Meet-
 ings] he makes any that have been in our Meetings (as
 himſelf and other ſuch) ſo implicitly charging all, in
 naming none, by his vagrant expreſſions and ſo wrong-
 ing us in that which is of more value, than many oxen viz.
 the reputation of truth, which he turns againſt, evidently
 here joining with thoſe he ſaith we call heathens, againſt
 our Meetings and miniſters. This in ſhort to ſhew, how in
 his *Babels* he confounds generalls and particulars, ſame
 kind and ſeverall kindes, one and more to compound his
 lyes, other whiles ſeperating things of the ſame kind to
 make them ſeverall, to make other lyes; as principle, he
 makes principles, and ſeverall I could produce, but to
 make him make another lye, viz. that I have nothing to
 do but pick lyes. But becauſe he called on me for it to ſhew
 him them, I have taken ſome time to ſhew him and the
 Reader a few of many his lyes reaſons or fallacyes, contra-
 dictions and Confuſions (in his *Babels*) his principles, if
 he will have it ſo; though they be of one kind unleſs he
 will deny it, and ſay Nay, they are not all of one kind,
 for they are not all mine; For Bacon is not ſwine that
 tramples all & turns and rends; and give that as a principle
 among his next reaſons. And then let him prove his rea-
 ſons good ones, before he call [*Iſhmael*] again, that de-
 ſpiſed the promiſe ſeed, not that deſpiſed *Bable-builders*
 and *Baals-Prieſts* and *Phariſes*, that deſerved it, as their
 due, and his, and that which he ſo often calls for viz. fools
 and

and bewitched, and let him as often take it, seeing he prefers sharp reproof before reasons and rest with it, if he will, and let me rest, as I desire and resolve in the Lords strength, accounting it an honour, (as he confesses it to be) to continue a servant for ever to the Lord and his Truth, and therein in love to those that continue for ever the servants of the Lord and his truth out of the Apostacy, and enmity to it and them, but opposit to its enemy the Prince of Darknes, the destroying beast that Rages, now T. C. his present principle he joins to, in his work, not to his or any mans person, but a Friend of that and all that's of God R. R.

In taxing me with a ly, for making him as never finding, that England groaned under the Pope in Temporals, because he says the Pope never gained the point Barbados paper did, he does but prove himself in the ly, or contradiction and confusion, which is all one what ever he would make them. Or else he must say that the Pope never gained the point in Spirituals, which most know to be a ly, and he and his abettors against their perswasion therein accuse G. F. &c. falsely of Popery and also maliciously, for the Pope in Spiritual and Temporals too gained what he sought, which they neither sought nor gained. For since the writing hereof I have read a letter from Barbados the 14 of the 11 month 1681. subscribed by Fifteen Friends there in behalf of the Meeting (which I have to produce) and here insert an Abstract of an account from the Quarterly Meeting at Barbados of what past there, and the Judgment of the paper excepted against both before and after the Advice from Friends at London.

There in a different Letter are their expressions, except they for me, or their for our, &c. used for abbreviation.

How that it was Judged, with general consent the next quarterly Meeting after called their yearly Meeting 1st month 81. Several months before any notice from any other place touching it. Before which time, of giving publick notice of the same to have a good understanding, that it might be rectified, some gained it or rather part of it, and sent abroad privately with dislike, contrary to truth and its order with them. But it was after Judged, as aforesaid and ordered to be taken out of their Quarterly Meeting Book. And they declare that even some Moderate men of the World in that

Island were grieved that the *Apostles* advice was not bark-
 end to (1 Cor. 6.) by some. And that the Copy that went
 abroad was wrong and not according to the sense of the
 meeting, viz. whether you will give up to your own particulars
 only, that is, those particular Judgments which have or were
 come unto a loss in themselves, or have lost their beloved;
 Cant. 1. 7, 8. as the Scriptures testify and was spoke to in
 the Meeting. But was never in their hearts to press their
 publick Judgment against any particular measure of the Spirit
 of God in any particular, but to be helpful to the dimighted,
 &c. and that they are sorry for their shortness where in they
 have grieved any, and are satisfied there is no need of out-
 ward tie or subscription. And that the Judgment of any men,
 &c. but of the universal Spirit and measure of true light re-
 ceived from Christ, ought not to rule and Govern, &c. but
 the Spirit and Wisdom of God alone, and the contrary Judged by
 them.

Hereby appears to the unprejudiced Reader how unrea-
 sonable, and unseasonable, the sharp reproof, foolish, bewitched,
 &c. that T. C. so furiously calls for, had been; when as be-
 fore the advice came to them they were sensible of their
 shortness, though they had aimed at the best, to bring
 to the Apostles advice those that were contentious about
 outward things even to the offence of the world also.
 And how greedily that Spirit in T. C. and others here
 and there also gapes to have that Church devoured, calling
 so eagerly for sharp reproof, withstanding to the face, calling
 fools, bewitched, &c. And judging that which was
 already judged. Nay T. C. is so forward, and furious
 that he proceeds aforehand, before having written or
 spoken to them to know the Truth, as *Israel* did to Judge *Josh.* 22. 15.
 with that which is to be Judged, and also to publish and
 print contrary to the promise, of his Abetter and after the
 Example of *W. R.* who against and contrary to the evi-
 dent Truth, leaves out that principle in point of Judgment.
 And Part 4 page 31. cites (but quotes not the Book and
 Part, for then his material omissions might easily be
 found out) some of *G. F.*'s words in the beginning of a
 letter to all Friends, in the end of a Book of his titled, *several*
Papers, &c. Printed 1671 viz.

